Mind The Builder Magazine

The Exponent of

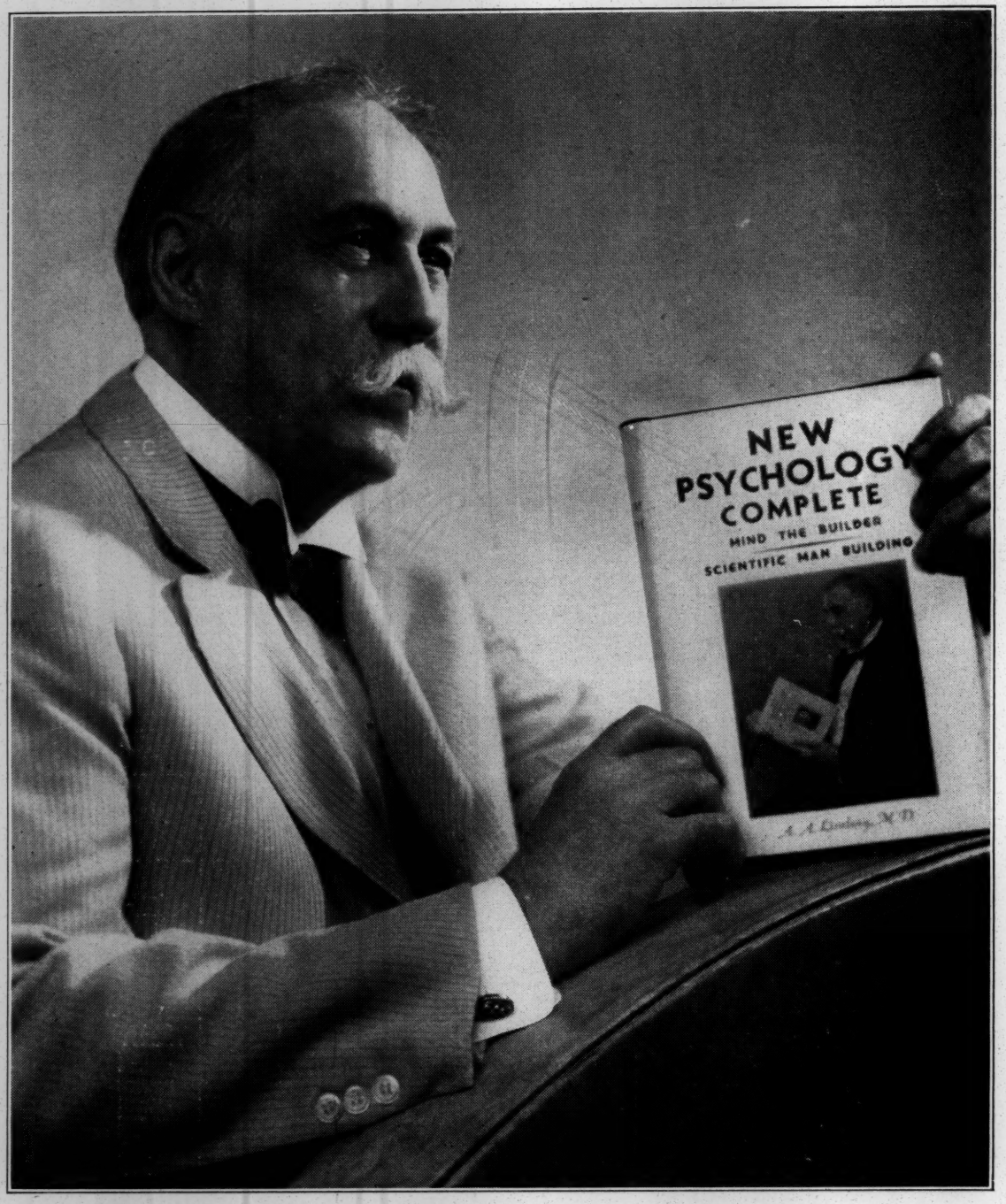
The New Psychology Cause

Address for All Purposes

DR. A. A. LINDSAY,

Hotel Wardell, Detroit 2, Mich.

SEPTEMBER-1946



Be at rest; be not anxious concerning anything; love a great deal; serve all the time; do not be self conscious; trust your soul; seek success with content; as an individual exalt your source.

SEPTEMBER 1946

Mind The Builder Magazine

VOLUME IX, No. IX

Monthly lessons in laws, formulas, and fundamental principles in practical psychology—scientific suggestion with illustrations in the description of cases treated, how they were prepared and the suggestions given, a hundred thousand names and addresses of persons who would care for this magazine as a monthly gift are desired.

THE A. A. LINDSAY PUBLISHING COMPANY

A Non-Profit Educational Incorporation

A non-profit book concern in business to reprint and distribute the writings of Dr. A. A. Lindsay, practically at cost. His latest works, Volume I and II, Daily Life Psychology, $1.25 each $2.50
New Psychology Complete 2.50
Life's Highway ..... .50
Scientific Prayer ..... .25

The Set $5.00

MIND THE BUILDER GRATIS

NEW DEEDS

It is of frequent expression: "A NEW LEASE ON LIFE." This time it is new deeds to life, one is a new life to Mind the Builder Magazine, which is to be a monthly gift book, of 7,500 words. Also a deed to the new life to our work, to the work to which I have given my life.

Brief History Leading Up To The Above

First: For several years one devotee to our cause has asked me: "Is there no arrangement being made for the renewal permanently of your wonderful books?" This person knew that I had given back to the work, all the money I had collected over the fifty years of service to the work. This person also knew I never could become a beggar even for the greatest CAUSE the world has ever known. This devoted follower declared that everywhere my life had touched there were those who, like self, had gained blessings as precious as life itself. The person I refer to was so blessed with health and wealth thru the cause as to become able to endow The A. A. Lindsay Foundation. Personally, I have not felt that it was myself that I wished perpetually glorified, but rather the *cause* which my life stood for. Out of the above facts I was impressed to print in this magazine the idea of a company under the title of The A. A. Lindsay Publishing Company. The idea is substantially fulfilled. Under the advice of business men, lawyers and banks, we decided to incorporate under government laws. Incorporated as a non-profit educational institution, so recognized by state and federal government that contributions to the incorporation are not taxable to the giver or recipient.

SOME QUOTATIONS FROM THE CORPORATION PAPERS

Purposes: "To preserve, publish and distribute the books, manuscripts and other writings of Dr. A. A. Lindsay, and particularly his books Daily Life Psychology, Vol. 1, Daily Life Psychology; Vol. 2, New Psychology Complete, Life's Highway, Scientific Prayer, Mind the Builder Magazine, to organize classes and schools and to train individuals as teachers" for the purpose of educating the public in the principles and teachings of Dr. A. A. Lindsay for a period of thirty years.

Under the above title, "NEW DEEDS," we are caused to think of a lease as a temporary holding, whereas there is a permanence suggested by the word, "deed." As per the above writing under the "PURPOSES" of the incorporation: the spread of the teachings of our New Practical Psychology, we can see the need of Mind The Builder which will be written during my life clearly showing how to apply to one's self the daily living, after the mode to apply to one's self the principles that preserve harmony in one's mind, soul and body, and always teaching how to apply the laws and formulas for helping others in healing, mental and character building. All unsigned articles of course are written by him after whom the incorporation is named. This book is a monthly gift, given ultimately, we hope, to a hundred thousand people. The incorporators and added directors will honestly fulfill all the purposes mentioned in the articles. There can be no higher purposes than thru spiritual methods, to teach Scientific Man Building, primarily Character Building. Incidental to that instruction health standards will be of the highest order.

We would have you know that Mind The Builder belongs to its readers, therefore, we want everyone to feel free to ask questions, which we will answer courteously, and from the psychological standpoint. Mind The Builder will continue to be an exponent of the Psychology CAUSE, therefore not a medium for begging. I know from a life of seeking opportunity to give what a heart comfort it is, to support a spiritual truth. I here add to my own testimonial of the joy attending giving the whole life in seeking opportunity to bring comfort and peace to others, a letter accompanied by the gift to the work and purposes for which The A. A. Lindsay Publishing Company is incorporated. The letter was addressed to me, as President. *We would like for thousands to discover why I count my life to have been prolonged privilege because it has been given in service to humanity thru the teaching and practice of the science of the soul, to encourage you to know the joy of giving to the subject. We copy the letter of the giver who claims that it is a matchless joy and privilege to help spread the Spiritual teachings of the New Psychology.*

Dear Doctor Lindsay: It makes me so happy to enclose this check to you, I will be sending another one shortly. I wish I could describe the wonderful feeling it gives me. I do not feel that I have parted with anything, but instead that it goes where it belongs and I am fortunate in being the medium in placing it, for it all comes back to me in the greatest Soul Satisfaction.

The printing and distributing of your great writings now, and their reprint and distribution perpetually, is vitally essential, and it offers the grandest opportunity and privilege to all who are interested and care enough to want to support it.

I never would feel that I am giving enough toward spreading your wonderful life's work, for it is thru you and your teachings, that I have gained the true Spiritual understanding which has brought health and helped me in every other need and that I have multiplied the material means, naturally provides my greatest joy in giving to you—the CAUSE. I would like to form a sort of "meeting" where I could shout joy in giving, for all to join in.

I am so grateful for the wonderful gain you have made, but it is not more than we expected from our Souls—and I know your recovery will be complete.

I believe you have mentioned that some time you will write a book specifically upon the subjects of Telepathy and the Value of Absent Treatment. I am looking forward eagerly, for whatever you write always holds the essence of value, for one to apply, not withstanding the Value of Absent Treatment.

I wish I could see you—I thank you always for all that you help me to—for everything—all. With love.

EVERYTHING IN SEASON

Nature is a very clear writer. In nothing does it speak more clearly than when defining seasons. No doubt the farmer sensed the pressure when planting time was upon him. However, my friend described to me the experience the previous day, when he was visiting one of Michigan's finest farms and found wheat harvest was on, I remarked that "probably the farmer owned a threshing machine since he had such an immense crop." "No, he was running a combine that attending the cutting was also the separating, the grain and strewing the straw, soon to be raked up and pressed by another combination of machine elements." What marvelous inventions attend the harvesting season, what I am impressed by

is—Nature defines her seasons: so from 1916 to 1926 I answered to the impulse to sprinkle my writings on my always subject, Practical Psychology, Literary authorities and readers declared my productions fifty years ahead of the times, because Billy Sunday and others were expressing alleged spirituality in theological terms. I realized I was out of season because it was not a scientific period, no one would dispute the idea that we are in a scientific period now; if you would doubt it visit the agriculturist and the stock farmer like the above, for I myself, went there to see the animals and the fields. Now I return to view my planting of twenty-five to forty years ago and realize it is in perfect season now.

Thru the incorporation papers we have pledged 90,000 words per year in the gift book Mind The Builder Magazine, these shall be words for practical application, as they shall teach the laws and formulas for living the life also if followed accurately one can heal another, indeed one may become a successful professional in operating and teaching, equal to the best in the world. You should deal with the magazine as you would with any school book, whether a book of language or of mathematics or even chemistry. Our July Special showed the origin of the word "Soul," to be spiritual, not mental, but was science of the spiritual.

It will seem ridiculous to many people that a subject could be spiritual (religious), and yet scientific. All of my life I have taught only under natural law and produced healing character building and the highest culture scientifically, according to natural law. Every paragraph of every article in Mind The Builder will be faithful to the standard: Natural Law is Divine Law.

It would appear that, a long time ago it was an accepted allegetation that all things spiritual would be under theological creeds, yet there never was a scientific natural law theological creed. No human could ever be great enough to mix mysticism and scientific truth and provide any basis for the so-called religious creed to fulfill its promises, whereas scientific truth is cause and effect. I never have written an apology for what I wrote, I sometimes write an explanation, now I explain that we promised our government to print and distribute the literature, which was a large feature of my life's work without financial profit and deliver the magazine without cost up to one hundred thousand people, and in that magazine we would afford the teaching that would be applicable for training teachers and operators in all that I had taught or practiced. One may safely believe every printed word for if it narrates an illustration in demonstrated healing or culture, it is faithful to the truth.

THE VALUE OF SPIRITUAL ATTITUDES

Why You May be Saved or Ruined by the Way You Think or Feel

Shall we refuse to believe in the phenomena of radio until we come to know *how* an action upon the transmitter (say of the human voice, causing it to vibrate) results in the reproduction of the sounds by a receiver? And shall we pronounce the declarations of millions of people pure deception, until we become conscious of the element and its characteristics which, as yet, have not come within the range of any sense possessed by the human, that is alleged to be acted upon by the radio devices?

Rather, we say, "we erect the mechanism, attach our electrical connections then proceed to speak, and every receiver that is in attunement may convey copy of words and, through the receiver, impress the human auditory department hundreds of miles distant, though the speech may be in whispers; this is what we do and this is what we gain as the consequence—we span the distance by action upon that which we do not perceive through any human sense."

However, this is classed as physical phenomena, hence, is pronounced "something tangible."

Nature has created a perfect transmitter and receiver in every cell of the human, animal or vegetable life, and has created every human or animal organization of cells a transmitter and receiver to convey and receive images and impulses—wordless and soundless messages, with all controlling influence. But man, not shaping molten steel, not riveting, neither driving any nails nor making dry cells nor building storage batteries, even as aids to this nature-broadcasting, declares the whole thing intangible and any seeming phenomena mere coincidence.

In ancient theologies it was taught that the Spiritual attitude of one human might be impressed upon another who was absent, but only by directing the prayer to a conceived-of Deity as relay station that might be pleased to forward the impulse to the destination. The mother might impress her protecting care upon her absent child, but she must gain a special act of Providence.

Just what do we mean by a spiritual attitude? One of the simplest things with which I have acquaintance. To illustrate:

A few days ago, when about to begin the treatment

of a young man who wished to become free from self-conscious which was an obstacle to his best success in salesmanship, also to have all desire to smoke removed, he stated that his brother was in a Chicago hospital very ill with pneumonia.

He casually remarked that we might help this brother through our treatment, telepatically. I had not been associated with his brother; and, like the artificial wireless, only where there is rapport, attunement, is there telepathic possibilities.

I knew that through the brother whom I was treating he and I would reach the soul of the brother whose body was exhibiting the very bad working plan, the plan that created and sustained all the features of pneumonia. We conveyed to the soul that controlled the body, images and impulses; images or pictures calling for the removal of all the inharmony, and reconstruction under the working pattern of harmony of health.

Accompanying all telepathic communications is an impulse or the awakening of and directing an inclination to create that which the suggestion calls for. This describes our spiritual attitude toward him, just as someone else, who loved him, might be filled with fear that he would grow worse and, perhaps, die, and would thereby create the spiritual attitude toward the sick man wholly an influence on the destructive side.

Everyone is an absent treater—everyone lives a spiritual attitude which tends to be a force for the building or the destruction of the object of that attitude.

One May be Ruined or Saved by Spiritual Attitude of Others Toward Him

Since all creative and re-creative power is in the

soul of the individual and that power is subject to being directed by the spiritual attitudes of loved ones and friends, one is extremely fortunate if he has their favorable expectancy. One who advertises his symptoms to get pity may direct the unfavorable spiritual attitude of others to his complete discomfiture. We know we were factors in the rapid healing in the instance cited.

It is instinctive in the human to desire the friendly attitude of his fellow man. Intuitive knowledge does not place the highest value upon the things others may do or may say, but there is evidence of its prompting one to gain the favorable spiritual attitude. It matters not the class of one's wrongdoing, he endeavors to lead everyone to *believe* in him—he wishes them to *believe* he is honest. Some way he knows he must perish if the Spiritual attitudes are against him. The politician tries to convince everyone that he is sincere in his claims that he wishes to be a servant of the people.

If instinctively everyone seeks the favorable attitude in which he feels that his people are supportive in their spiritual selves, it must be innate in us to believe that in some way the attitudes of others become impressed upon one. Being spiritual images and not conveyed by objective description, but subjectively conveyed from one soul to another, we have sufficient proof that nature's appointed mode of communicating is from soul to soul, which is by telepathy. Then, telepathy is the great factor in one's making? Yes, or his unmaking, depending upon the spiritual attitudes others hold toward him.

One's Spiritual Attitudes Toward Others

The agriculturalist is not the only one who is well acquainted with the law; that law that one reaps

what one sows. Every law that we call a physical law has its perfect correspondent in the spiritual phase; therefore no one can live in attitudes toward others without reaping the consequences. The spiritual attitude of hating another may not, because it is certain that hating prevents attunement, take effect in the individual hated, but acts as a virile seed in the soul of the one who hates.

One who believes in the potential good in the soul of another creats the Spiritual attitude most constructive toward that other which invites similar attitude toward one's self, and if that becomes almost universal toward human kind, one has in the reaction the great factor of support in his own life. To give love by living the kindly attitude is to establish the spiritual attitude of living kindness, for seldom will one receive hateful treatment from a soul toward which he lives only kindness. I could hold only regret for all those with whom I come in contact if I did not have my spiritual attitude called to them, created by them, of a constructive nature.

I know that my audible suggestions and the brief periods of face to face associations would count for little to those who attend my lectures or receive the personal formal attention. It is what I live toward the patron all the hours that is of great avail. My formal prayer is valuable, given daily, when physically present together, but the utmost good is in the prayer I live toward the individual, my spiritual attitude extended over all the hours. It is that which money never pays for and for the recipient's best growth is too little esteemed by him.

I realize that it is the absence of understanding upon his part and by making the allowance carry him all the benefits that I can. But when the recipi-

ents of our spiritual blessings become educated to know their best interests they will take care, financially, of the Cause through which their benefits of the highest order are added to their lives. The agent of the Cause gives himself and all he ministers over in endeavoring to carry it to more people.

I give my individual applicant the suggestions that cause his soul to create healing or whatsoever is the need of the person, in his body, mind or art culture, but each suggestion commits my own soul to live those attitudes toward him. The suggestions direct my spiritual attitudes as well as define them.

Any student of ours knows we have so little regard for forms as compared with the spirit and no value at all for formal words or acts without the spirit.

Yet if telepathy were not a fact our spiritual attitudes would be of no value for there would be no way of conveying their images and impulses.

Again, if there is value in the spiritual attitude and there is telepathy, then absent treatment may be applied scientifically. To give proper formal attention requires time as does face to face treatment —it would not consist in reciting or writing and mailing a passage of scripture. Scientific prayer holds every possibility.

I am grateful for the disposition to believe in the innate potentialities in the souls of others, and it leads them to live the spiritual attitude of faith and trust directed to me—the greatest good I can possibly receive from others is through their spiritual attitude.

One's Spiritual Attitudes Toward One's Self

We have defined the spiritual attitude so that we may well agree that it is the attitude of the soul held by others toward one or by one toward others, and

also held toward one's self. It is apparent that one directs this somewhat, if not altogether, by the volition. Yes, all that the individual becomes is through command or consent of the voluntary self, the department of choice, the free will.

If one has received such discouragement at the hands of critics or for any other reason depreciates himself mentally, spiritually or with regard to his body, and by his auto-suggestions, has stamped this destructive imagery regarding his own ability or harmony, he has directed his spiritual attitudes to his self-destruction and by those attitudes he instructs others to live the same toward him, with that consequence: more and more impairment or deterioration—a self-consciousness that may spoil his usefulness.

One has to believe in himself to cause his spiritual attitudes to become a building force even to provide for him an average growth.

Of course there are myriad sources from which may come occasion of one taking an unfavorable view of the self. Not often does a child have any other champion equal to the mother. Her faith has fixed a persistent expectancy that has been the saving of most of us—she neutralizes the fault finder and ridiculer. But when she *does* discount her child *she fixes his spiritual attitudes toward himself to his self-ruin.* Our psychology helps every one who will seek its meaning, to become liberated and to help liberate others.

An attendant at my lectures informed me that when it was announced that her child was a boy she was horrified, because she had been under the decision that it was difficult to raise a boy in whom there could be any lasting joy; and she said that she pic-

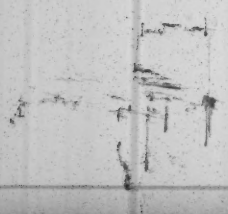
tured for him the career of a criminal and that up to the time of this interview, when the boy was about eight years old, she could not pass the jail nor think of one without picturing her boy behind the bars.

You, who may never have read more than this one essay in practical psychology, are positive that that boy had his own spiritual attitudes fully determined by his mother's spiritual attitudes—she lived in her soul the picture of her boy growing up a thief.

This child was so filled with this picture that he telepathically gave impulses to people to put their money boxes out of reach, not wishing to tempt him, yet objectively they knew nothing against him nor had they seen anything to justify suspicion.

Yes, we must see to it that our soul attitudes toward ourselves are constructive, for we tend to influence ourselves according to those attitudes and we lead other souls to be in the same attitudes toward us.

The soul in each is the Deity in each and Nature has supplied the law that one must select his spiritual attitudes, or consent to them. May we choose to know the soul potencies that we may justify our souls in believing in their own greatness in potential harmony and beauty?



ARE YOU BOUND OR ARE YOU LIBERATED?

A False Auto-Suggestion Proves an Involuntary Hindrance in Applying Suggestion

JESUS CAME AND ENDEAVORED TO WREST THE PRACTICE OF HEALING from the priesthood and from theology and at the same time tried to rescue religion from the church. He taught that healing occurred through the application of the power present in the Kingdom of Heaven—it was an expression of the King ruling over the Kingdom of Heaven which is within the individual; he taught that man should worship, give praise, without reference to an assemblage of people or location; to worship in spirit and in truth. His idea defeated the ancients and the rabbinical church standards and he was crucified because he taught that which would liberate the people upon the subject of religion and healing.—"New Psychology Complete."

Among the most unpleasant, though necessary, requirements in our medical college courses was that of dissection of human bodies. There could be no other means of knowing, in any proper accuracy, the structure which in practice we might need to perform upon in surgery without injury to vital parts. One could not know the body without dissecting and analyzing it.

I came to realize that to know the intelligence of the human, one must dissect and analyze and must proceed to the depths of him and learn to know his soul. Academic psychology had taken a view of the intellectual phase of mind—that interpretation would be parallel with skinning the body and pronouncing that act the complete dissection.

In the dissecting room I wished that I could be

excused with having dealt with the superficial. In the laboratory of spirit I was happy only when I realized I was going into the depths—I could not be content with the phenomena of the surface mind nor in going somewhat deeper and pronouncing the manifestation a part of the intellectual or surface mind. I could not practice on what others had declared, until I had proved their claims.

I created my psychology laboratory, equipped with active subjects, alive in mind and that other phase of intelligence, soul.

Professor James and Thomas Hudson were working with hypnotized persons in those days, doing as high as nine hundred demonstrations in the college term. Neither of them being situated to make research from the physician's point of view, neither having had any clinical experience, could but theorize relative to the presence of the healing power.

Analysis of the Subconscious

Properly analyze the subconscious phase, it was necessary to enthrone it. When an individual is hypnotized his objective, conscious mind has become merged into the subconscious. This is not with a loss of consciousness, but the result of a much enlarged consciousness.

In passing, I will have you note that in healing and culture practice it would be as highly absurd to consider that to give a treatment would require that the individual first become hypnotized as to think that from a medical and surgical practice each individual must first become dissected. Both kinds, physical and spiritual dissecting, are the work of the laboratory.

For many years I have produced hypnosis in order to prepare one for important surgical operation with

a state of complete and prolonged anaesthesia and, in some instances, to treat one with epileptic attacks marking his disorder and this has been the extent of requiring the state since 1897. At that date in our practice I cast out the methods, the formulas for suggestive treatment, taught and practiced by the foreign writers.

The Negro Subject

On one occasion, some time after I had been in this laboratory research, I was on an ocean voyage. I was supplied with psychology literature which I usually was reading and some curious fellow passengers sought to know the subject that could interest me so much. Presently I mentioned some of my laboratory demonstrations and what they proved to me. This resulted in a request to give these friends the pleasure of any exhibit I wished to present.

On board and in service of the ship was a negro youth whom I had seen used by a professional hypnotist in the show business in San Francisco. This youth was most happy to enter the engagement which might be almost as pleasurable as being back on the stage; also he liked the idea that I would pay him for his time after I had him trained for my demonstration.

I wished to have the rehearsal immediately. All was quite automatic with me, as I had been through the process hundreds of times. I was surprised indeed to find that, at the moment when he should have been completely prepared to respond to my suggestion, he opened his eyes and grinned, seemingly as much surprised as I was. He was surprised at me, although I did not know why until we met for another trial. I doubled his pay for his time if he became a subject for me on the occasion.

I met with the same treatment—a grin at the point we had reached before. I was wondering what had come over me, that I could not even hypnotize an old subject, one whom I had seen pass into the deepest state just at the wave of the hand of the operator. I asked him why he was resisting, for, of course, you know that the smallest child, the weakest mind or the strongest mind cannot be hypnotized while resisting in the least degree. He said he was not resisting, but wished I could influence him—that he wished to accommodate me and he wished to have the money.

Finally he consented to tell me just why he could not go into the hypnotic state, in response to my serious effort.

He said, that after being on the stage many times he determined, on an occasion, that when they were all seated in their circle, and when Mr. —— came around and waved his hand at each one, that he would let the others fall over on the floor, as usual, while he watched them, but when his turn came he was going to keep his eyes open until he found out what the power was that made them pass into the hypnotic state.

He now looked so serious and regretful that I felt like withdrawing my request for explanation. Likewise he was so sorry for me that he disliked to go on, but at last volunteered this explanation: "I seed his moonstone cuff-button and knowed that was the power, then I fell off my chair; and you-all ain't got the right cuff-button."

His original surprise was accounted for; he wondered that I would try to hypnotize anyone when I had no moonstone cuff-button!

We had the right "cuff-button," but he did not

know it—he believed only in the moonstone form and substance, and his auto-suggestion stood between him and the realization of that which he wished above all things to experience.

Life for all of us is an incessant dealing with the "cuff-button." Mostly we have not the right "cuff-button"; yet we always have the right "cuff-button," though 'tis the last to be recognized because our auto-suggestion is that anything is the right one until experience shows us our error.

It must be apparent to anyone that it was not the absence of the moonstone that deprived us of our success with the negro, but *his BELIEF* in the moonstone as the power that could influence him. Since this was not a suggestion given to him by another, but wholly a conclusion of his own conscious mind, we have the situation of an auto-suggestion constituting an involuntary hindrance to a result most devoutly desired by his voluntary mind. He wished me to produce in him that which he had experienced hundreds of times, but he could not believe I had the power in me.

A standard, an auto-suggestion, may provide against the least to the greatest disaster, or, when of a nature opposite to that comprehended as constructive, may cause any degree of ruin, even death.

In our conclusions, let us ascribe the merit of healing to things and modes; the merit is in the conclusion, not in the actual virtue of the thing swallowed, injected or absorbed.

The constructive power resides in the spiritual self of the believer, and he usually gains a greatly diminished expression of that power when he uses the subterfuge of an indirect suggestion however positive he may be in his attitude of faith in the vir-

tues of the substance or mode.

Whatever good I may observe that comes to one who believes the power is in anything and not in his own Builder, I shall continue to aid to the utmost of my ability in fixing the direct belief in and trust directed to the soul of the one who is in need. One has a permanent source from which his prayers may become answered for everything.

We have people going everywhere looking for happiness, always finding the same answer at each place, because they carry with them that which they find when they arrive at each destination—looking for the right cuff-button yet always possessing it. To aid one to recognize his cuff-button of happiness consists in causing him to look to his *own* omnipotent self, his *innate* power and knowledge and learn the simple law and formula for gaining action upon it.

Men go from climate to climate, from spring to spring, from church to church, from serum to serum, from, O, any mode to another mode, seeking the right cuff-button to give them health, and yet always having it with them, but remaining under the auto-suggestion that it is something else, somewhere else.

There have been thousands of declarations spoken and written within the last twenty-five years, all with positive emphasis upon the POWER *within.* The teaching has led millions of people to make effort to gain action upon the force, yet, having guessed the wrong formula, the percentage making any permanent gain has been very small.

Innately everyone has within him the intelligence that created him, beginning at the primary cell, and intuitively everyone knows that the same life and intelligence, the soul, remains present and is the vital force that preserves and reconstructs the body.

The ruinous teaching has been in the ignorant and false modes taught by the bigoted leaders. The affirmations declaring health harmonies and denying disease symptoms have made falsifiers of its hundreds of thousands of persons earnestly seeking to know and manifest their innate healing power. Many have succeeded in reversing the meaning of words, but have remained ill.

A few others have expected that their false affirmations would heal them and, like the negro with his auto-suggestion about the cuff-button, their auto-suggestion, soul expectancy enabled the soul to heal on that occasion, but usually failed when further needs arose.

It is true that under religious emotion as an influence, or under fear, an auto-suggestion may become most deeply effective, at least temporarily. The religious zeal may cool off, then the individual cannot affect his soul so deeply by his voluntary suggestion, therefore his second need is not met by the same method.

When preconceived ideas are banished the analysis is so simple that anyone really can find his voluntary way to his involuntary self and gain action upon it. To substitute any other conception of a power, even his own objective volition and will, but especially some mystical, phantastic power, will defeat the results in the form of the desirable.

The mode is simple if the idea is simple.

All of the body and intelligence in the human that is not directly voluntary is involuntary. The involuntary mind, the soul, may become directed intentionally by the voluntary mind selecting the images. The voluntary mind thus acts as the designer, and by command or prayer—scientific suggestion—one

enters into the passive state for the purpose of giving over those images as working plans for the builder, the soul, to create into fulfillment.

To affirm that he has those features that he knows really he has only a potency in his soul to create, cancels aspiration that, under nature's law, must precede realization.

The above would be the formula for self-treatment.

To be treated by another, scientifically, would be to inform another of the symptoms of the undesirable conditions that the symptoms indicate, inform him also as to the desirable to be attained in healing and concerning any other aspirations.

After an intelligent operator has become thus informed, the individual needing the attention should sit and become passive, thus enthroning his involuntary mind, his soul, while the operator audibly and telepathically conveys these images to the soul, repeating the suggestions three or four times during the sitting of half an hour, both operator and patient being in the passive, quiet, state during the period.

The reiteration of the suggestions at repeated sittings daily for a series of ten or twelve will have placed the desirable seed in the soul, the desirable plan in the hands of the builder and the harvest or the building will become created in a complete fulfillment, always upon the building principle, *growth*, and not after the manner of the mushroom, either in growth or perishing.

Your right cuff-button you always possess. May you take the natural mode to obtain its constructive instruction, impellings, its ideal harmonies, health!